

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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INSTRUCTIONS TO MISSIONARIES,

BY PRESIDENT BRIGHAM YOUNG, HISTORIAN'S OFFICE, APRIL 25, 1860.

I believe that you already understand all that is necessary for your safe guidance through the perils and temptations that await the Elders and Saints of the last days. None of you can be said to have heard the Gospel last Sabbath, been baptized on Monday last, ordained on Tuesday, and on Wednesday sent forth to preach, as were many of the first Elders. On the contrary, I think you have been pretty well schooled.

But the inquiry arises in my mind, Do the Elders realize the importance of their missions? Do they realize that in their administration they carry with them the keys of life and death, not pertaining to this life alone, but to this in connection with all the life there is? It is necessary that you should fully realize this in your calling as Elders in the Church of Jesus Christ. The thousands and tens of thousands of incidents that make up the sum of human lives, whether for good or evil, depend on a momentary watchfulness and care.

If an Elder, in preaching the Gospel, does not feel that he has the power to preach life and salvation, and to legally administer the ordinances, and that, too, by the power of God, he will not fill his mission to his own credit, nor to the good of the people, and the advancement

and honour of the kingdom of God. From all I can read, from all I can gather from the revelations from God to man, and from the revelations of the Spirit to me, no man can successfully preach the Gospel and be owned, blessed, and acknowledged by the Heavens, unless he preaches by the power of God through direct revelation. Not but that, in a great many instances, a man may not be manifestly under the immediate and powerful influences and direction of revelation to dictate him all the time in his meditations and reasonings, and yet can advance many good ideas that he has gathered by means of his natural reasoning; but to magnify and make honourable the calling of an Elder in this Church, I cannot conceive, in my understanding, any other true principle by which it can be done, only when perfectly controlled by the Spirit of the Lord.

When men enjoy the spirit of their missions and realize their calling and standing before the Lord and the people, it constitutes the happiest portions of their lives. If our minds can reach forth to eternal things, can conceive the glory, honour, and benefit arising from the plan of salvation Jesus has purchased, and can grasp the gifts, blessings, powers, privileges, light, intelligence, and fulness of

the eternities that are to come, these God has bestowed upon us to offer to the people. If they will receive it, they can have all the Lord has purchased for them. If they reject you, they also reject the Son; and if they reject the Son, they reject the Father and heaven and heavenly things, and seal their own condemnation. If the brethren can reach forth unto these things, so as to see and properly understand them, they can magnify their calling; and this is the only way in which they can.

Many of you have been in the world and met with opposition; and when the Scriptures have been honestly adhered to as the standard, you have successfully met all that can be brought against the plan of salvation. That is all very well, and is pleasing to such as have a philosophical turn of mind. Their modes of thinking and reasoning call for solutions of what appears to them mysterious and problematic; and those solutions, to be satisfactory to them, must accord with certain theories. But let one go forth who is careful to logically prove all he says by numerous quotations from the revelations, and let another travel with him who can say, by the power of the Holy Ghost, Thus saith the Lord, and tell what the people should believe, what they should do, how they should live, and teach them to yield to the principles of salvation,—though he may not be capable of producing a single logical argument—though he may tremble under a sense of his weakness, cleaving to the Lord for strength, as such men generally do, you will invariably find that the man who testifies by the power of the Holy Ghost will convince and gather many more of the honest and upright than will the merely logical reasoner.

Debate and argument have not that saving effect that has testifying to the truth as the Lord reveals it to the Elder by the Spirit. I think you will all agree with me in this; at least such is my experience. I do not wish to be understood as throwing a straw in the way of the Elders, storing their minds with all the arguments they can gather to urge in defence of their religion, nor do I wish to hinder them in the least from learning all they can with regard to religious and governments. The more knowledge the Elders have, the better.

It is well to perfectly understand the

religious and governmental theories of the world; it is satisfactory: yet, in preaching the Gospel, an Elder who prides himself in using good sound arguments and logic is not so apt to lean upon the Lord for his Spirit as are those who are not so particularly gifted in reasoning. It is our duty, so far as we can, to gain knowledge and information pertaining to human life and the organization of the kingdoms, thrones, empires, and republics of the earth,—to become well acquainted with their religions, laws, manners of administration, pursuits of life, manufactures, agriculture, arts, manners and customs, &c.: but when we are possessed of all this knowledge, we need the power of God to teach the truths of the holy Gospel. I wish you to bear this truth in your memories and put it in practice.

By your own experience you know that "Mormonism," if not true, is worse than nothing; and if true, its value is beyond our computation. In your travelling and preaching you will meet with many who will oppose the Gospel, and by them your names will be cast out as evil. Pertaining to this, I will make but one requirement of you—that, when you are spoken everywhere against, as were Jesus and his disciples, for the sake of the kingdom, for the sake of the people, for the sake of our Redeemer, for the sake of our heavenly Father, and the heavenly hosts, and for your own sakes, you so live that there never can truthfully be an evil word spoken against you. Never, through committing evil, lay the foundation for a person to truthfully speak evil of you. If you pursue this course, you will be justified before God, Jesus, angels, and your brethren. You can then testify to the truth, and teach it in all plainness, simplicity, and honesty, and be able to bid defiance to the world.

In your travelling you will have to trust in the Lord. I do not know whether you have means sufficient to enable you to go directly to your fields of labour. Probably some of you have, and some have not. Strive to be full of the Holy Ghost, and the necessary means will come to you, often in a way you cannot comprehend, and you will be expedited in your journeyings and perform your missions. And furthermore, if you will not drop one thread in the garments of your characters, from the time you leave here, I am not in the least doubtful

in my mind, I have not a shade of hesitancy in my feelings in promising that each of you will accomplish a mission that will please our Father in Heaven, and every good person on the earth and in heaven, and live to return to this place. Have faith to live, and do just as you should do; and do not imagine that you can go to the right or to the left, or do this, that, or the other wrong with impunity, thinking it will be well enough in the end. Do that alone which you know to be right; and which you ought to do. When you come to that which you do not know to be right, let it alone and trust in the Lord, and you will live.

Some of our Elders have died while on missions. I have nothing to say against them; for all must die sooner or later. But there is no necessity for laying down our bodies until we are full of years. If you only have faith, and every moment live according to the faith of the Gospel, and keep your gaze, thoughts, and acts heavenward, I have no hesitancy in saying that you will live to perform your missions.

You have received your blessings, and I say amen to them, and to much more. In this my faith resembles Father Smith's, when he was asked by myself and one or two others for a patriarchal blessing. He said to us, "Sit down, and write every good thing you can think of in heaven and on earth, and I will sign my name to them, and they will be your patriarchal blessings. If you only live for them, they shall all come upon you, and more." Live for the blessings you desire, and you will obtain them, if you do not suffer selfishness, pride, or the least alienation from the path of true virtue and holiness to creep into your hearts.

When you reach your fields of labour, do the best you can; and when the enemy comes along and tells you that you are somebody, say, "Mr. Devil, it is none of your business. What I have spoken is what the Lord gave to me. I have presented it to the people, and that is all I have to do with it." If you cannot preach as nicely and smoothly as you wish, and a feeling rises that you cannot preach at all—that you had better return home, tell Satan to get behind you—that he has no power to dictate whether you preach a word or not, for you are in the Lord's power. So live that the Spirit of the Lord can instruct your minds at all times, and you can then defy the Devil

and all his emissaries. If you have nothing from the Lord to present to the people, be as willing to be silent as you would to preach what might be termed a splendid discourse.

A short time ago I made a few remarks concerning the Elders who have been on missions, and I will now say to you, Do not come from your missions leaving behind you people whom you have oppressed, from whom you have begged their money. I would work my way there and back again, or beg from strangers, before I would take one dime from the Saints, unless they of their own freewill and accord wished to make me presents, and were able to do so without distressing themselves. True, I have seen the time, and so have many of my brethren, when my heart has ached to see men and women go without food day after day for the sake of feeding me, when I could feed myself; but any other course would not satisfy them. Under such circumstances you must humour the people and yield to their feelings. But do not go to preach this Gospel for the purpose of becoming rich. If the Lord has anything for you, he will give it to you; and if he has not, tell them that you can provide your own living when you reach home, if the Lord will bless you. You may say, "We may bless the people until doomsday, and still they will find fault with us." Can they justly do so? If they cannot, their fault-finding cannot harm you.

Some of our missionaries, after an absence of two or three years, return with their eyes cast down: their countenances are fallen. I wish you to take such a course that you can come home with your heads up. Keep yourselves clean, from the crowns of your heads to the soles of your feet,—be pure in heart,—otherwise you will return bowed down in spirit and with a fallen countenance, and will feel as though you never could rise again. When the Quorum of the Twelve was first organized, Joseph said that the Elders of Israel, and particularly the Twelve Apostles, would receive more temptations, be more buffeted, and have greater difficulty to escape the evil thrown in their way by females than by any other means. This is one of Satan's most powerful auxiliaries with which to weaken the influence of the ministers of Christ, and bring them down from their high position and casting into darkness, shame, and disgrace.

You will have to guard more strictly against that than against any other evil that may beset you. Make up your minds not to yield, for one moment, to the subtle insinuations of the animal propensities of your natures while you are absent on the Lord's errands. Rather suffer your heads to be taken from your shoulders than to sacrifice your honour, violate your covenants, and forfeit the sacred trust reposed in you.

When you arrive in Liverpool you will find brothers Amasa Lyman and Charles C. Rich, two of the Twelve, and you will be under their direction and supervision. Some of you will again visit your parents and friends in your native lands. This, no doubt, will be very agreeable; but do not sit down in your ancestral homes with a purpose to stay there, but let your missions be first and foremost to preach the Gospel of life and salvation to the people, and gather them to the place appointed. I do not think there was worse said about the Saviour and his disciples in ancient days than has been said about the people of Utah in modern times. Take no notice of this, but attend to the business

about which you have been sent. Tell this generation the truth, and pass along. Many will tell you that your religion is all error. Reply that you will make an exchange with them of ten errors for one truth. Do not contend or argue much, but pass along peaceably and preach the first principles of the Gospel—faith in God, and in his Son Jesus Christ, and teach the people to repent of their sins and be baptised for the remission of them, and they shall receive the gift of the Holy Ghost through the laying on of the hands of the Elders. It is often the case that some wish to preach about things of which they have little or no knowledge. Let alone that which you do not know or most assuredly believe to be true—doctrines which you do not perfectly understand, and strive to be honest. If you do not understand a doctrine or a portion of Scripture, when information is asked of you, say that the Lord has not revealed that to you, or that he has not opened your understanding to grasp it, and that you do not feel safe in giving an interpretation until he does.

May God bless you! Amen.

THE HOLY SPIRIT—ITS WORTH.

It is not the writer's intention to inform his readers what the Holy Spirit is, or to define its *real* worth; but simply to point out its *comparative* worth.

After mature reflection, he has come to the following conclusion—namely, that it is of greater worth than houses or lands, silver or gold, kingdoms or empires; and that it will afford far greater happiness than any one of these, under all circumstances.

The superficial examiner may say, Well, those who please may prefer the Holy Spirit; but, for my part, give me riches, honour, fame, in preference to it. If I possess these, I shall be happy, apart from the Holy Spirit, and shall not be envious of those who may possess it.

True, it is well known that thousands have found transient happiness in possessing the riches of this life, in amassing to themselves gold and silver, and in ruling over kingdoms and empires. Yet

we think there are conditions in life in which the human family may be placed, and particularly the servants and Saints of God, when silver and gold, with the power to rule and the privilege of using it, would be found altogether inadequate to afford happiness. Such has been the case, such is the history of ages, and such is our experience.

We will now point out a few instances which we think will justify us in our belief, and perchance lead some to better appreciate and set a greater value on the Holy Spirit than they may hitherto have done.

First, we will notice the case of Saal, whom the Lord called through his Prophet Samuel to preside over Israel. Behold him blessed with plenty, and raised to the dignified position of a king, surrounded by every earthly comfort that opulence could command, and enjoying the approbation of the Lord and of his Pro-

phet. While this lasts, Saul rejoices, and his subjects do not mourn. But wait awhile, and see how changed the scene! Saul still possesses plenty, but one thing he lacks. What is it? The Holy Spirit! Where is now his happiness? It is gone; it has taken its flight, and cannot be found in gold or silver. Yet it is happiness that Saul wants, and he must have it, even if he has to disturb the ashes of the dead to find it. But does he find it? No. The Holy Spirit has been grieved, the command of God broken, and his servant's words treated with contempt; and the result is that Saul is called to mourn, or to find happiness where he can. How painful is this picture, and yet, alas, how true!

We will now instance the case of Job and his wife. At one time they enjoy great possessions, coupled with the favours of Heaven. After awhile, to fulfil the purposes of Jehovah, it is necessary that they should be tried. No sooner does the Lord suffer trials and afflictions to come upon Job and his house, than his wife, who ought to have been a comfort to him, is heard murmuring, even to wishing her husband to curse God and die! Who will say that the Holy Spirit dwelt in her heart? True she had health and strength; but, being destitute of the Holy Spirit, she was dispirited and mournful.

Look now at Job. Is he mournful? There he is, called to lose his cattle, destitute of health and strength, prostrate upon a bed of sickness, troubled with a woman who seeks to alienate his feelings from Him who had said, "He that putteth his trust in me shall never be confounded." But is *he* unhappy? Does *he* wish to curse his God and die, notwithstanding all his trials? No. Being in possession of Heaven's choicest gift, the Comforter, he could say with confidence, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord!" How priceless, then, that power or influence that will afford permanent happiness in the most trying scenes of life! Is it not worth seeking for and striving to obtain?

Let us now bring to our view the case of Paul and Silas. For the preaching of the Gospel, they must suffer persecution, stripes, and imprisonments; and though deprived of their liberty, bound in chains, and destitute of their all, they mourn not. That which had enabled an Elijah to re-

joice when hid up in a cave at Horeb to escape the fury of his enemies, and the three Hebrew children to have confidence in their God when threatened to be cast into a burning fiery furnace, and a Daniel to praise his God when threatened with apparent instant death by being placed at the mercy of lions, gave them cause for joy—caused them to rejoice and to sing praises to the Lord, till Heaven's almighty power was put in force to effect their deliverance and put to dismay their ruthless oppressors.

Who on earth but the idiotic would prefer gold, silver, houses, lands, kingdoms, or empires to this power? A power that will happyfy man when destitute of health and strength, caged with lions, bound in prison, tossed to-and-fro on the raging sea, or journeying in foreign lands, without friends, means, or home, cannot be otherwise than precious—cannot be otherwise than desirable and of immense worth to the human family.

Let us, then, as Saints of God who know something of the workings of the Spirit—who have felt its heavenly influence—who have experienced the peace and joy it imparts, and which is indescribable, seek continually for the Good Spirit to be with us, cherish it in our bosoms, foster it at home and abroad, around our firesides and in the field, prizing it above all earthly things, and esteeming it more than all the riches of this life; for though they may be valuable, that is priceless: its worth cannot be overestimated.

When this Spirit is with us, let us listen to its dictates, obey its whisperings, give heed to its warning voice, and grieve it not; then shall we be happy, despite our worldly condition, and find in it a "Comforter."

Let others seek, if they desire it, the wealth of this life—the pomp, pride, and vanity of this world; but let us seek earnestly for the Spirit of God. The Prophet Brigham has said that "Riches of themselves cannot produce permanent happiness. Only the Spirit of God can do that."

Then, in conclusion, may we all be wise; and inasmuch as we wish for permanent happiness, let us seek for the Spirit of God, and having obtained it, live according to its dictates, and our joy will be full.

W. T.

HISTORY OF JOSEPH SMITH.

(Continued from page 472.)

[December, 1843.]

Thursday, 21st. About one o'clock in the morning I was alarmed by the firing of a gun, got up, and went down to the river bank to see the guard, and inquire the cause of it. To my surprise, they had not heard it, although I felt sure it was fired in Montrose. The morning proved it to be correct: some rowdies in Montrose had been firing in the night.

At noon met with the City Council, which voted that Councillor O. Pratt present the Memorial and Ordinance to Congress.

Passed "An ordinance to prevent unlawful search or seizure of person or property by foreign process in the city of Nauvoo."

Heber C. Kimball resigned his office as City Auctioneer, and Charles Warner was re-elected.

John P. Greene was duly elected City Marshal, in the room of Henry G. Sherwood, who expects to leave soon.

I gave instructions to the Marshal and policemen to see that all carrion is removed out of the city, and all houses kept in order,—to stop the boys when fighting in the streets, and prevent children from floating off on the ice, and correct anything out of order, like fathers; and I offered to build the city jail, if it was left to my dictation, which the Council authorised me to do.

I insert the Memorial from the City Council to the Congress of the United States for redress of grievances and protection from further persecution, which was signed by them:—

"To the Honourable Senators and Representatives of the United States of America in Congress assembled.

We, the undersigned members of the City Council of the City of Nauvoo, citizens of Hancock County, Illinois, and exiles from the State of Missouri, being in council assembled, unanimously and respectfully, for ourselves, and in behalf of many thousands of other exiles, memorialize the honourable Senators and Representatives of our nation upon the subject of the unparalleled persecutions and cruelties inflicted upon us and

upon our constituents by the constituted authorities of the State of Missouri, and likewise upon the subject of the present unfortunate circumstances in which we are placed in the land of our exile. As a history of the Missouri outrages has been extensively published, both in this country and in Europe, it is deemed unnecessary to particularise all of the wrongs and grievances inflicted upon us in this memorial. As there is an abundance of well-attested documents to which your honourable body can at any time refer, hence we only embody the following important items for your consideration.

First: Your memorialists, as freeborn citizens of this great republic, relying with the utmost confidence upon the sacred 'articles of the Constitution,' by which the several States are bound together, and considering ourselves entitled to all the privileges and immunities of free citizens in what State soever we desired to locate ourselves, commenced a settlement in the county of Jackson, on the western frontier of the State of Missouri, in the summer of 1831.

There we purchased lands from Government, erected several hundred houses, made extensive improvements, and shortly the wild and lonely prairies and stately forests were converted into well-cultivated and fruitful fields. There we expected to spend our days in the enjoyment of all the rights and liberties bequeathed to us by the sufferings and blood of our noble ancestors. But alas! our expectations were vain.

Two years had scarcely elapsed before we were unlawfully and unconstitutionally assaulted by an organized mob, consisting of the highest officers in the county, both civil and military, who openly and boldly avowed their determinations in a written circular to drive us from said county.

As a specimen of their treasonable and cruel designs, your honourable body are referred to said circular, of which the following is but a short extract,—namely: 'We, the undersigned citizens of Jackson County, believing that an important crisis is at hand, as regards our civil society, in consequence of a pretended religious sect of people that have settled and are still settling in our county, styling themselves 'Mormons,' and intending as we do to rid our society, 'peaceably if we can, forcibly if we must;' and believing as we do that the arm of the

civil law does not afford us a guarantee, or at least a sufficient one, against the evils which are now inflicted upon us, and seem to be increasing by the said religious sect, deem it expedient and of the highest importance to form ourselves into a company for the better and easier accomplishment of our purpose.'

This document was closed in the following words:—'We therefore agree that, after timely warning, and receiving an adequate compensation for what little property they cannot take with them, they refuse to leave us in peace, as they found us, we agree to use such means as may be sufficient to remove them; and to that end we each pledge to each other our bodily powers, our lives, fortunes, and sacred honours.'

To this unconstitutional document were attached the names of nearly every officer in the county, together with the names of hundreds of others.

It was by this band of murderers that your memorialists, in the year 1833, were plundered of their property and robbed of their peaceable homes. It was by them that their fields were laid waste, their houses burned, and their men, women, and children, to the amount of about twelve hundred persons, banished as exiles from the county, while others were cruelly murdered by their hands.

Second: After our expulsion from Jackson County, we settled in Clay County, on the opposite side of the Missouri River, where we purchased lands both from the old settlers and from the Land Office: but soon we were again violently threatened by mobs, and obliged to leave our homes, and seek out a new location.

Third: Our next settlement was in Caldwell County, where we purchased the most of the land in said county, besides a part of the lands in Davies and Carroll counties. These counties were almost entirely in a wild and uncultivated state; but, by the persevering industry of our citizens, large and extensive farms were opened in every direction, well stocked with numerous flocks and herds. We also commenced settlements in several other counties of the State, and once more confidently hoped to enjoy the hard-earned fruits of our labour unmolested.

But our hopes were soon blasted. The cruel and murderous spirit which first began to manifest itself in the constituted authorities and inhabitants of Jackson County, and afterwards in Clay and the surrounding counties, receiving no check either from the civil or military power of the State, had in the meantime taken courage, and boldly and fearlessly spread its contaminating and treacherable influence into every department of the government of said State. Lieut.

Gov. Boggs, a resident of Jackson County, who acted a conspicuous part in our expulsion from said county, instead of being tried for treason and rebellion against the Constitution, and suffering the just penalty of his crimes, was actually elected Governor, and placed in the executive chair.

Thus the inhabitants of the State were greatly encouraged to renew, with redoubled fury, their unlawful attacks upon our defenceless settlements. Men, women, and children were driven away in every direction before their merciless persecutors, robbed of their possessions, their property, their provisions, and their all, cast forth upon the bleak, snowy prairies, houseless and unprotected. Many sank down and expired under their accumulated sufferings, while others, after enduring hunger and the severities of the season, suffering all but death, arrived in Caldwell County, to which place they were driven from all the surrounding counties, only to witness a still more heartrending scene.

In vain had we appealed to the constituted authorities of Missouri for protection and redress of our former grievances. In vain we now stretched out our hands and appealed as the citizens of this great republic to the sympathies, to the justice, and magnanimity of those in power. In vain we implored again and again at the feet of Governor Boggs, our former persecutor, aid and protection against the ravages and murders now inflicted upon our defenceless and unoffending citizens. The cry of American citizens, already twice driven and deprived of liberty, could not penetrate their adamant hearts.

The Governor, instead of sending us aid, issued a proclamation for our EXTERMINATION and BANISHMENT, ordered out the forces of the State, placed them under the command of General Clark, who, to execute these exterminating orders, marched several thousand troops into our settlements in Caldwell County, where, unrestrained by fear of law or justice, and urged on by the highest authority of the State, they laid waste our fields of corn, shot down our cattle and hogs for sport, burned our dwellings, inhumanly butchered some eighteen or twenty defenceless citizens, dragged from their hiding-places little children, and placing the muzzles of their guns to their heads, shot them with the most horrid oaths and imprecations.

An aged hero and patriot of the Revolution, who served under General Washington, while in the act of pleading for quarter, was cruelly murdered and hewed in pieces with an old corn-cutter; and in addition to all these savage acts of barbarity, they forcibly dragged virtuous and inoffensive

females from their dwellings, bound them upon benches used for public worship, where they in great numbers ravished them in the most brutal manner.

Some fifty or sixty of the citizens were thrust into prisons and dungeons, where, bound in chains, they were fed on human flesh, while their families and some fifteen thousand others were, at the point of the bayonet, forcibly expelled from the State.

In the meantime, to pay the expenses of these horrid outrages, they confiscated our property, and robbed us of all our possessions.

Before our final expulsion, with a faint and lingering hope we petitioned the State Legislature then in session, unwilling to believe that the virtue and patriotism of the venerable fathers of the Revolution had fled from the bosoms of their illustrious descendants—unwilling to believe that American citizens could appeal in vain for a resto-

ration of liberty cruelly wrested from them by cruel tyrants. But in the language of our noble ancestors, 'our repeated petitions were only answered by repeated injuries.'

The Legislature, instead of hearing the cries of 15,000 suffering, bleeding, unoffending citizens, sanctioned and sealed the unconstitutional acts of the Governor and his troops, by appropriating 200,000 dollars to defray the expenses of exterminating us from the State. No friendly arm was stretched out to protect us. The last ray of hope for redress in that State was now entirely extinguished. We saw no other alternative but to bow down our necks and wear the cruel yoke of oppression, and quietly and submissively suffer ourselves to be banished as exiles from our possessions, our property, and our sacred homes, or otherwise see our wives and children coldly butchered and murdered by tyrants in power.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 4, 1860.

IN this Number of the *Star* we publish the instructions of President Young to the missionaries sent out this year, whom we expect soon to welcome to the shores of Europe. These instructions appear to us to be of such importance and so applicable to the spirit of the times and the wants and condition of the European churches, that we have deemed it wise to publish them in the *Star*, to accomplish present good. Thus a greater number of the Saints will be made acquainted with them at an early period, and in due time they will be published in the *Journal of Discourses*.

These instructions not only concern the missionaries sent out this year, and are not only applicable to those Elders who are now on their way to preach the Gospel and extend the work of God among the nations of Europe, but they are applicable to every Elder, and, in fact, to every man in the Church holding the Priesthood. But especially are they applicable to all the Elders and Priests engaged in the ministry among the nations, and whose duty it is to preach the Gospel to the world, and gather into the Church the Israel of God. Every member of the Priesthood and every Saint in Europe are under Divine command and obligation to warn their neighbours, and carry the truth to as many as they can reach, and bear testimony of the wondrous salvation and work of our God in this generation. The instructions in question, then, concern all engaged in this work, both those in a private capacity, whose duty it is to warn their neighbours, testify of the marvellous work of the last days, and those who are called to preach and administer in a public capacity, and travel as ministers and witnesses of the Latter-day Dispensation. We therefore recommend all who can read or understand the English language to become acquainted with, and digest, and lay up in their hearts these instructions of President Young's, published in this Number of the *Star*. Moreover, we wish all bearing the

Priesthood in these lands to emphatically understand that these instructions also apply to them. Let them, therefore, take this matter to themselves, and not, as is too often the case, pass it on to their neighbours, or imagine that it is not applicable to them.

The whole of these instructions are fraught with general usefulness, and very suitable to the present. But there are several points which they contain to which we specially call the attention of the Elders and Priesthood, to whom they are scarcely less applicable than to those who were personally addressed.

"But the inquiry arises in my mind, Do the Elders realize the importance of their missions? Do they realize that in their administration they carry with them the keys of life and death, not pertaining to this life alone, but to this in connection with all the life there is? It is necessary that you should fully realize this in your calling as Elders in the Church of Jesus Christ."

This is verily an important point; for, unless the Elders possess the spirit and importance of their missions—unless their religion is to them a great and living fact—unless the testimony of God burns within them, and the weight of eternal things presses upon them, they will be spiritually dead themselves and utterly incapable of giving spiritual life to others. The reason why the Elders who first came to these lands were so successful was because their religion and their missions to them were great facts, and because the power and spirit thereof filled their own souls, which, bursting out in testimony, power, and demonstration of the Holy Ghost, forced their way into the hearts of the honest, and awoke the divinity within them. Wherever and whenever there is a falling away from this example, there is in reality a departure from the faith and spirit of our religion, and the labours of the Elders will tend not to life—not to increase, not to the building up of the kingdom, excepting in the sense that everything ultimately is made to subserve the purposes of God. When the Elders do not realize the importance of their missions, when their religion is not to them a great fact, overwhelming all other facts, and when they are not living, earnest witnesses of their religion and the power of God, then they are in a state of partial apostacy, and have no power to bring souls to Christ, and Israel to a knowledge of the Divine purpose of this dispensation. But when they do fully realize the importance of their missions, then, if the times are the appointed ones, like the first Elders who came to these lands, they will succeed, and make the power and testimony within them felt. The following is another point bearing upon this:—

"If an Elder in preaching the Gospel does not feel that he has the power to preach life and salvation, and to legally administer the ordinances, and that, too, by the power of God, he will not fill his mission to his own credit, nor to the good of the people, and the advancement and honour of the kingdom of God. From all I can read, from all I can gather from the revelations from God to man, and from the revelations of the Spirit to me, no man can successfully preach the Gospel and be owned, blessed, and acknowledged by the Heavens, unless he preaches by the power of God through direct revelation."

This is also according to direct revelations given to Joseph upon the matter, as contained in the Doctrine and Covenants; and we charge the Elders and Priests to specially observe this matter in their ministerial labours, and not to preach, teach, or administer, except they do it by the Spirit. Upon the superiority and effectiveness of testifying by the power of the Holy Ghost above every mode or instruments of preaching, we have the following:—

"But let one go forth who is careful to logically prove all he says by numerous quotations from the revelations, and let another travel with him who can say, by the power of the Holy Ghost, Thus saith the Lord, and tell what the people should believe, what they should do, how they should live, and teach them to yield to the principles of salvation, though he may not be capable of producing a single logical argument—though

he may tremble under a sense of his weakness, cleaving to the Lord for strength, as such men generally do, you will invariably find that the man who testifies by the power of the Holy Ghost will convince and gather many more of the honest and upright than will the merely logical reasoner."

This fact the experience of all the Elders abundantly proves—that the gift of the Holy Ghost will do more amongst the children of the kingdom and the convincing of the honest and upright than the most profound logician and scholar. In our former instructions to the Priesthood we have recommended them to avoid contentious litigations as unprofitable. It is gratifying to know that we were influenced by the spirit of the Presidency in this counsel, as can be seen by the following:—

"Debate and argument have not that saving effect that has testifying to the truth as the Lord reveals it to the Elder by the Spirit. I think you will all agree with me in this; at least such is my experience. I do not wish to be understood as throwing a straw in the way of the Elders storing their minds with all the arguments they can gather to urge in defence of their religion, nor do I wish to hinder them in the least from learning all they can with regard to religions and governments. The more knowledge the Elders have, the better."

He also says that "it is our duty, so far as we can, to gain knowledge and information pertaining to human life and the organization of the kingdoms, thrones, empires, and republics of the earth;" and recommends the Elders to become acquainted with "religions, laws, manners of administration, pursuits of life, manufactures, agriculture, arts, manners and customs, &c." There is much besides in these instructions deserving to be dwelt upon, and we hope the whole will be thoroughly digested by the Elders and Priesthood generally.

Not to overburden our "Summary of News and Passing Events," we will give our readers in the Editorial department this week a few items of Utah news, and a view of affairs transpiring in the mountain home of the Saints. The Utah army is just now giving abundant evidences that the Saints were right in their views of the design and spirit of that Expedition which the United States so considerably sent them;—for what purpose, they too well understood from their past experience. The indignation of the Saints is aroused by a series of horrid outrages perpetrated by officers of the Utah army before their departure. The latter seem anxious, while they have the opportunity, even at the last moment, to give ample evidences of what they would have done, had they been allowed. These outrages will compare with some of the worst of cruelties. The *Mountaineer* contains detailed accounts of them, but we cannot extract any of them in this Number, on account of their length.

The Indian troubles still remain serious in Western (or Gentile) Utah. The *Deseret News* says:—

"There is not, to our knowledge, any effort being made nor suggested to bring about a better order of things, not even on the mail and express route; and the presumption is that both the mail and express between Salt Lake City and California will soon be entirely abandoned. Dr. Forney has been making arrangements to return to Washington; and, according to report, the Indian Agents are employed by the U. S. Marshal in taking the census. The presence of the few troops that have been ordered out on one route, a short distance towards where the Indians are the most troublesome, will, of course, as all well know who are acquainted with the character of the Indians, only tend to promote hostilities and keep the red men on the alert, constantly acting on the offensive, thereby rendering travelling through their country more insecure than it was before there were any soldiers along the road. Some months since, in referring to the Indian agencies as managed in Utah, we considerably said that they were a "humbug," and we have had no occasion since to change our opinion. We do not say that the Superintendent and agents are in fault, for they may be strictly carrying out the instructions they have received from the Department."

We read in the *Deseret News* and *Mountaineer* much about improvements of

settlements, manufacturing, agricultural, and commercial activity, education, and general prosperity at home. Crops, though somewhat late, are very favourable, and there has been in the Territory this season an unusual quantity of rain. A few more showers will render irrigation this season unnecessary. This, of course, is a great blessing. In Utah industry and skill meet their reward, and give a name and fame to Industry's children. "Mormon" authorities are constantly paying tributes of respect to such, and publishing the names and doings of those who make their industrial and skilful marks. For instance, in the last Number of the *Deseret News* received we read that—

"Mrs. Story H. Middleton, of this [Ogden] city, who is over fifty years of age, has manufactured \$27 worth of straw hats, has bought the material and made 18 yards of flannel, 13 yards of jeans, 15 yards of table linen, and 20 yards of rag carpeting. She has sold \$40 worth of stockings, socks, and mittens of her own knitting, all within twelve months. Can any of our young candidates for matrimony beat that?"

ARRIVALS.—We are happy to inform the European Saints of the arrival of Amasa Lyman and Charles C. Rich, of the Quorum of the Twelve, with a company of Elders, just as we were going to press. Particulars next week.

TESTIMONIES OF ANCIENT AND MODERN AUTHORS IN RELATION TO BAPTISM.

[From a Manuscript Treatise (Critical and Explanatory) on the Ordinance of Baptism,
by ELDER HENRY WHITTALL.]

(Concluded from page 144.)

PASSAGES FROM ANCIENT AUTHORS, ILLUSTRATING THE SENSE IN WHICH THEY USED
THE TERM "BAPTIZO."

In the following passages from the English versions of celebrated Greek and Latin writers, the words in italics are the translators' renderings of the original word "*baptizo*" and its derivatives, thus showing the sense in which that word was invariably used and understood.

EURIPIDES, in his "*Hecuba*," applies it to the dipping of a vessel in water:—

"Take a vessel, ancient servant, and having *dipped* it in the sea, bring it hither."

THEMISTIUS, in his 4th Oration, applies it to the sinking of a person in the sea:—

"He may save one in the voyage that had better be drowned, *sunk* into the sea."

MOSCHUS, in his 1st Idyl, applies it to the dipping of Cupid's gifts in the fire:—

"For they are all *dipped* in fire."

ÆLIAN, in his "*Varia Historia*," applies it to the dipping of a crown into ointment:—

"Having *dipped* a crown into ointment."

CONSTANTINE, in an observation from an epigram of Hermolaus, applies it to the dipping of a pitcher in water:—

"He *dipped* his pitcher in the water."

PLUTARCH, in the Sibylline verse concerning the city of Athens, quoted in his *Life of Theseus*, applies it to the figurative immersion of a bladder in water:—

"Thou mayest be *dipped*, O bladder! but thou art not fated to sink."

DIODORUS SICULUS, in describing the effects of the overflowing of a river, applies it to the sinking of animals in the water:—

"Most of the land animals being caught by the river, *sinking*, perished."

LYCOPHRON, in Cassandra's prediction of Clymnestra's death by the hand of her son, applies it to the plunging of a sword into the bowels:—

"With his own hand he shall *dip* his sword into the viper's bowels."

HOMER, in his "Odyssey," applies it to the plunging of hot iron in cold water:—

"As when the smith an hatchet or large axe Temp'ring with skill, plunges the hissing blade Deep in cold water."

HERACLIDES PONTICUS, in explaining the fable of Mars and Vulcan, applies it to the plunging of hot iron into water:—

"Neptune is ingeniously supposed to deliver Mars from Vulcan, to signify that when a piece of iron is taken red-hot out of the fire and put into water, the heat is repelled and extinguished by the contrary nature of water."

CALLIMACHUS, in one of his Hymns, celebrating the festival of bathing the statue of Pallas, forbids the water-men following their usual occupation on that day, and applies the word to the dipping of vessels in the water:—

"Ye Grecian watermen, dip not your vessels in the river Inachus to-day."

PORPHYRY, in "De Styge," describing the heathen notion of the passage of the wicked through Styx, applies it to their immersion up to the head in the water; the portion of the body not immersed being thus expressly mentioned:—

"When the accused person enters the lake, if he is innocent he passes boldly through, having the water up to the knees; but if guilty, having advanced a little, he is plunged up to the head."

LUCIAN, in the Dialogue where Timon the Man-hater is represented as hypothetically threatening to drown a man who might implore help while being carried down the stream of a river, applies it to plunging the body entirely under water:—

"He would drive him from the bank, and plunge him headlong, so that he would not be able again to lift up his head above water."

CHRISTIANUS, in some fragments of his writings, preserved by Harpocratian, applies it (according to Suidas,) to the dipping of an oar into the water, where he says—

"When I have dipped, I will cite the strangers before the judges."

In other fragments, preserved by Athenæus, he applies it to the immersion of the whole body in salt water:—

"What a wretch am I, to be thus dipped over head and ears in brine, like a pickled herring!"

THEOCRITUS, in his 8th Idyl, applies it to the dipping of a pitcher into honey:—

"Instead of water, let my maid dip her pitcher into honey-combs."

In his 13th Idyl, describing the drowning of Hylas while drawing water at a fountain, he applies it to the dipping of an urn in the water:—

"The youth held the capacious urn over the water, hasting to dip it."

ARATUS, in reference to the setting of a constellation, or descent of stars below the horizon, applies it to their apparent

"Dipping into the sea."

He also applies it to the setting of the sun:—

"If the sun dips himself, without a cloud, into the western sea."

Also to the dipping of a bird's head into water:—

"If the crow dips his head into the river."

HERODOTUS, in describing the Scythian ceremony of concluding a league, applies it to the dipping of certain things into a vessel containing a mixture of wine and blood:—

"Having poured wine into an earthen vessel, they mingle with it the blood of the parties, making a slight incision in the body by a knife or a sword. After this, they dip into the vessel a scimitar and arrows, a hatchet and a javelin."

In describing an Egyptian custom, he applies it to the dipping of the body and garments into a river:—

"The Egyptians consider the swine so polluted a beast, that if any one, in passing, touch a swine, he will go away and dip himself, with his very garments, going into the river."

ARISTOPHANES, in "Nubes," representing Socrates as adopting a strange device for measuring the leap of a flea, applies it to the dipping of the insect's feet in wax:—

"Having melted the wax, he took the flea; and dipped its feet into the wax."

In the play of "Eirene," he applies it to the dipping of a torch in water:—

"Bring the torch, that I may take and dip it."

In allusion to the mode of cleansing wool, he applies it to the dipping of the wool in water:—

"First, they dip the wool in warm water, according to ancient custom."

ARISTOTLE, in his "Mechanical Questions," applies it to the dipping of a bucket into a well:—

"The bucket must be first let down or *dipped*, and then be drawn up again when it is full."

In his "Hist. Animal," he applies it to the dipping of hay into honey, for curing elephants of the flux:—

"*Dipping* hay into honey, they give it them to eat."

In treating of a certain kind of fish, he applies it to their immersion in water:—

"They cannot bear great changes, as the immersion of them into cold water, even in summer."

In describing a remedy for the bite of an African snake, he applies it to the immersion of a stone in wine:—

"The remedy is said to be a certain stone which they take from the sepulchre of a king of ancient times, and having immersed it in wine, drink."

In his "Treatise on the Soul," he applies it to the dipping of anything into wax:—

"If one dip anything into wax, it is moved as far as he dips."

HIPPOCRATES, in "De Victus Ratione," says—

"Let the food be cakes *dipped* hot in sour wine."

In "De Ratione Victus Acutorum"—

"*Dipping* hot cakes in black wine and oil."

In "Coacæ Præcognitiones"—

"Iron *dipped* in oil."

In "De Morb. Pass. Grass."—

"The instrument *dipped* about a finger's length."—"Dipping sponges."

In "De Superfæt"—

"Dip the probes in some emollient."

"Dipping the rag in white sweet-smelling Egyptian ointment."

In "De Ulceribus"—

"Dip into this [vinegar] the most greasy wool."—"Dip the wool in . . . water." "Dipping the raw liver of an ox in honey."

In "De Natura Muliebri"—

"Dipping [flies] into the oil of roses."

"Dipping the balls into the juice of the fig-tree."—"Dipping [a plaister] into white Egyptian oil."

In "De Steril"—

"Dip the probe in the unguent,"—"Having

dipped it in the sweetest oil, apply it."

"Dipping it in the ointment."—"Having

dipped them in breast milk, apply them."

"Dipping unwashed wool into honey."

In "De Usu Humidorum"—

"For the sake of cooling the wound, wool is either sprinkled with the sour wine, or put into it; or it may be *dipped* into the coldest water. As a cooler, black wine is sprinkled on wool, whereas beet-leaves and linen are for the most part *dipped*."

In "De Intern. Part. Affectibus"—

"Dipping beet in cold water, . . . or dipping rags in cold water, after wringing out the water, apply them."—"Dipping it into honey."—"Let him not dip them into the broth."—"Burn it with spindles of box-wood, dipping them into boiling oil."—"Let him use radish and parsley, dipping them into vinegar."

In "De Morbis"—

"Dipping sponges in warm water, apply them to the head."—"Dipping sponges into warm water, let them be applied to the cheeks and jaws."—"Dipping a sponge into warm water, apply it."—"Give garlic, dipping it into honey."—"Let him not sup soup, nor even dip his bread into it."—"Dipping linen rags into water, apply them to the breast and back."—"A livid blister rising on the tongue, as of iron *dipped* into oil."—"Having *dipped* a piece of fine linen into moist Eretrian earth, . . . cover the breast round with it."

In "De Morb. Mul."—

"Dipping soft wool into warm water."—"Dipping again the sponge or the wool into pure wine."—"Dipping wool into this."—"Having *dipped* it into the oil of roses."—"Let her eat onions, dipping them into honey."—"Dipping wool into the oil of roses, let her apply it."—"Dipping it into the fat of a fowl, apply it."—"Dipping the ball into white Egyptian oil."—"Having *dipped* nut-gall into honey."—"Make an oval ball, and dip it into white oil."—"Dipping it into Egyptian oil."—"Dipping into white Egyptian oil."—"Having *dipped* it into cedar oil."—"Dipping it into vinegar."—"Dip it [wool] either in white oil, &c."—"Dip the feather in vinegar."—"Dip the leaden instrument into cold water."—"Apply the fat of the deer, melted, dipping soft wool into it."—"Dipping wool into ointment."—"Let her dip it in white Egyptian oil."—"Dipping the unsoured wool in honey."—"Form it into a ball, and dip it into some liquid."—"Dipping it [a quill] into Egyptian oil, apply it."—"Putting the mixture into white wool around a quill, dip it."—"Dip the softest wool in it."—"Dip a piece of linen in the mixture, and apply it."

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—Lord Palmerston has brought forward, in the House of Commons, his plan of national defences. His Lordship proposed that the recommendations of the recent commissioners should be substantially carried out. They involved an expenditure of nearly \$11,000,000; but he proposed that the money should be raised by terminable annuities expiring in thirty years, and that the works should commence at once—this year £2,000,000 to be expended. With regard to invasion, we were exposed to three dangers—invasion for the sake of conquest; invasion for obtaining possession of London, and dictating an ignominious peace; and invasion for the purpose of obtaining possession of our naval arsenals, and thus destroying the cradles of our strength. He thought the latter was the danger we ought to guard against, and that the safest protection for the country was the complete fortification of our dockyards. In Liverpool a large and exciting meeting of the Irish residents has been held for the Repeal of the "Parchment Union" between Great Britain and Ireland. The resolutions were all carried unanimously, and ward committees were appointed to get signatures to the national petition for repeal. Ireland is taking advantage of the revolution and emancipations that have taken place in Italy, and the sympathy accorded by the people and Government of England. The Irish claim the extension of the same privilege to Ireland, and France is looked to as the hope of Erin and her sons. The future must determine what will grow out of these passing events of the day. The speech of Lord Palmerston on the national defences has created a great sensation at Paris. The *Morning Herald's* correspondent says there is serious alarm regarding the maintenance of peace between France and England. The latest accounts from Syria state that 10,000 Druses were marching on Damascus, and that nothing but a prompt European intervention could rescue the remaining Christians from massacre. At St. Petersburg great excitement prevails on account of the news from Syria. France is taking active measures for intervention in Syria; and notwithstanding the rumours of a protest against intervention on the part of the Porte, the preparations for the French expedition to Syria are still going on upon a grand scale. The chief command will be given to Marshal M'Mahon. It is stated that a perfectly good understanding prevails between France and England. The last measures have been taken in concert with the English Cabinet, and nothing delays the departure of the expedition for Syria. Fears are entertained that the French intervention in Syria is the commencement of the dismemberment of the Turkish empire, and that it will be the signal for an outbreak in Bulgaria, Servia, &c., which will pave the way for Russian interference. The Emperor of Austria left Vienna to hold the appointed conference with the Prince Regent of Prussia, and there is a rumour that a fortnight after the interview of Töplitz the Prince Regent of Prussia will meet the Emperor of Russia at Warsaw. Reports are current that a treaty between Austria and Prussia preceded the conference at Töplitz. The Princess Frederick William, daughter of the Queen of England, was delivered of a daughter on the morning of the 22nd ult.: both doing well. Melazzo has been attacked by Garibaldi. In order to avoid a civil war, the King has ordered the total evacuation of Sicily by the royal troops. After a conference with Count Cavour, it was decided that the King of Sardinia should send an adjutant with an autograph letter to Garibaldi, requesting him not to attack the mainland.

AMERICAN.—The people of England and America have the same ancestors, the same parent country, and for centuries they were one nation, having the same common history. It is not until very modern times that the people branch out into two nations; and even now they are linked by a thousand ties. Everything, then, which tends to draw together these peoples of common origin, language, interest, and destiny, must be gratifying to every right-minded son of the great English and American brotherhood. It is such considerations as these which give so immense an importance to the visit of the Prince of Wales to America, and which make the event so gratifying and popular with the entire peoples of America and England. The matter is a great subject of interest for the papers of both countries. The British Government has notified the President of the United States that the Prince of Wales intends to proceed direct from Canada to Washington; but the *Herald* says that "it is considered somewhat remarkable in diplomatic circles that the official notification" thereof "did not come through the British Minister, Lord Lyons. It appears that her Majesty preferred to communicate directly with the President upon this important matter," which, "to say the least, is a very high compliment" to him. In an editorial, the *Herald* has the following very gratifying assurance:—"The United

States will give him such a reception as never prince had in the New World, and which will not fail, both now and hereafter, to cement that friendship which ought always to subsist between the English and Americans, who are allied not only by ties of interest, but by an affinity of race and language. These last are natural bonds, which can never be entirely broken; and we hope the day may never come when they will be found weaker than we find them now. The accounts of the harvest in America are very flattering. The visitors to the *Great Eastern* number about 3,000 a day, children included. Another destructive tornado has passed over Ohio. Upon Utah territorial affairs the Attorney-General has given an opinion in favour of the reimbursement of the sums paid for the expenses of the Territorial Legislature of Utah, by Acting-Secretary Hooper, who is now delegate from that Territory. The Attorney-General holds that the acts of an officer, *de facto*, are as to third persons good and valid, and that vouchers attested by Hooper are sufficient. The *New York Herald* contains a "highly interesting" and lengthy communication, chiefly upon the Indian difficulties, from its Great Salt Lake City correspondent. The following are a few condensed items from this communication:—"We have very unexpectedly had communication direct with Carson and California. For this we are indebted to the good pluck of our City Postmaster and other *attaches* of the Pony Express and Mail Company, who ventured considerably in running the gauntlet through the disturbed Indian country. Mr. Morrell, the Postmaster, reports all the mail stations from Carson City to Robert's Creek, a distance of 200 miles, as entirely broken up, and the road in possession of the Indians, who commit every kind of depredation, when they get the chance, upon the emigrants, steal their cattle, and dare them to an open fight if they attempt to recover them. The express and the mail company have lost between forty and fifty horses, and three men killed. Robert's Creek station was burned, but is now being rebuilt. The people of Carson had concluded on a long war, and capitalists were returning in extra quick time to the Pacific slope, dreading as much the scum of the population as they apprehend the attacks of the Indians. There was no money in circulation, and everything was at loose ends. Flour, once sold there at \$100 per hundred lbs., was down to \$12 per 100. For months before the outbreak, that article averaged from \$35 to \$50; but at the time of Mr. Morrell's departure it had come down to the very low figure of \$12. This is as good an evidence of the general stampede from the mines as anything that could be indicated. Mr. M., notwithstanding the troubled state of the road at the present time, is sanguine that this is bound to be the general highway to the Pacific from the Missouri; and that with 300 dragoons the route can be kept open against all opposition from Indians. In the meantime the prospect is rather dark for continuous communication between here and the Golden State. The Major says the stations must be protected; and he will raise, on his own responsibility, enough of men in the city for this purpose. He states that the Indians have again destroyed Shell Creek Station, and driven off the Company's men. He has secured a sufficient number of them, and plenty of arms. If the troops do not render more effective aid very soon, he will take the matter in hand himself, at the head of a few volunteers." The *Herald's* correspondent then gives some items of the Forney affair and investigation. He says—"The winding up took a few more days; and so far as the investigation founded on Judge Cradlebaugh's charges is concerned, that is finished totally; but other investigations are looming up. After promising "some rich revelations" at an early day, he continues—"By pony express, last week, Surveyor-General Stambaugh received a letter from the Commissioner of Indian Affairs at Washington to take possession of all the public property in the possession of the Superintendent, as the Department had concluded to suspend him from office pending the investigation and the rendering of judgment thereon. Dr. Forney was north at the time among the Indians, and his absence led to a fine scene at taking possession." Then comes a relation of the scene and discomfiting departure of the Doctor for Washington:—"And to crown the whole, Mr. Rodgers, one of the Indian agents under him, (his bitterest enemy, so regarded,) happened to take a notion to go to Washington, and jump into the same mail with the Superintendent. I guess the Doctor thought the cup of bitterness was then full. He is now gone to settle up at Washington, in the full hope, so he says, of returning to his superintendency here, victorious over his enemies. The correspondent then refers to the outrages of Dr. Corey and Lieut. Gray upon Mr. Hennefer, and declares them to be more barbarous than at first related. But the most interesting "Mormon" bit is a notice of the Prophet Brigham's recent tour north:—"The company occupied twenty-six carriages, seven waggons, and a respectable cavalcade of horsemen, for the accommodation of one hundred and sixteen souls, including eighteen ladies and a few children. It takes Brigham to do things up in that style. The historian of the company speaks very highly of Cache Valley. It is said to be the finest valley any of the company ever saw in this country or in Europe."